

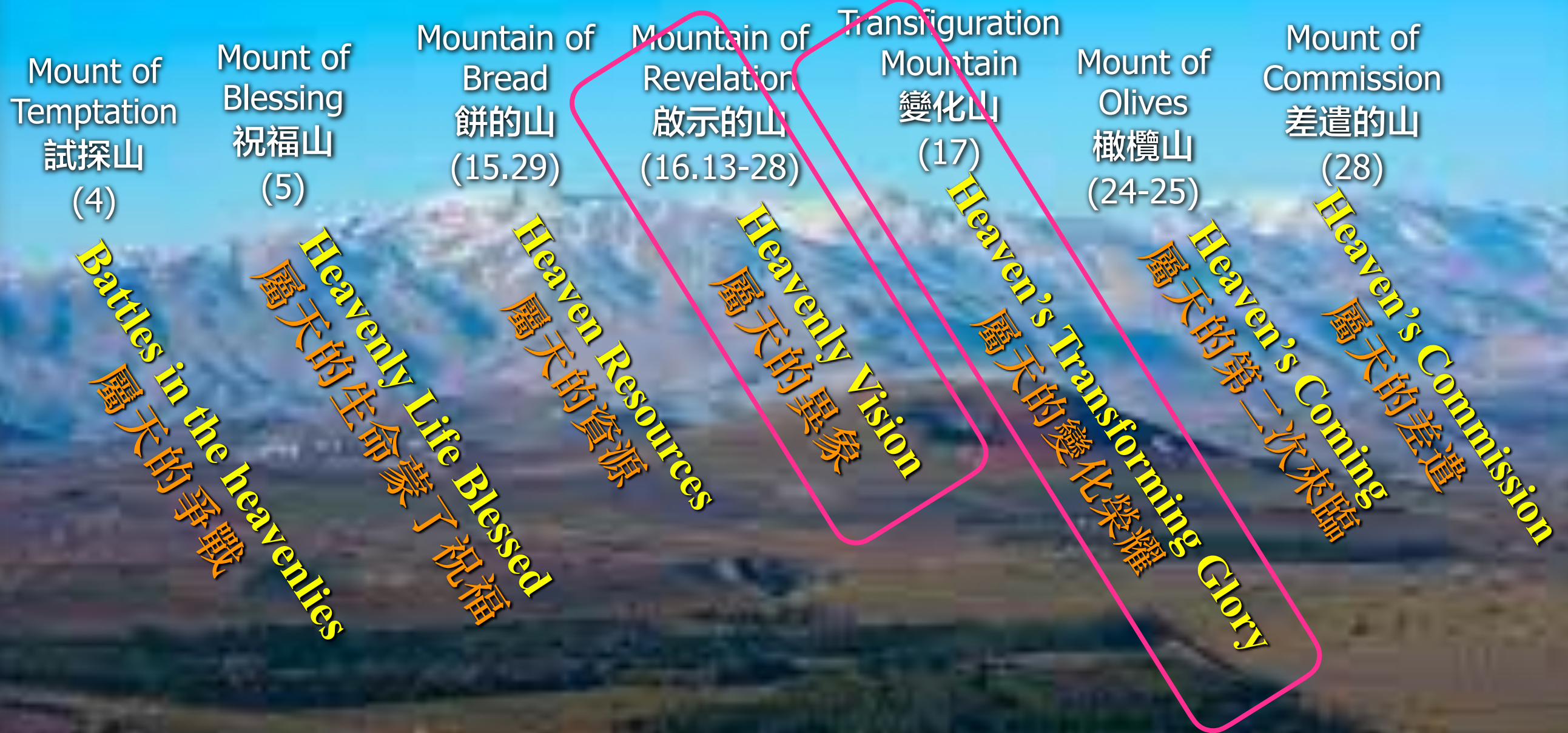
馬太福音

The Gospel of Matthew

Chapter 17.9-27: From Vision on the Mount to
faith in the “vale of tears”

17:9-27: 從山上的異像到「流淚谷」裡的信心

Motif: "The Kingdom mountains" 主題:「國度的山」



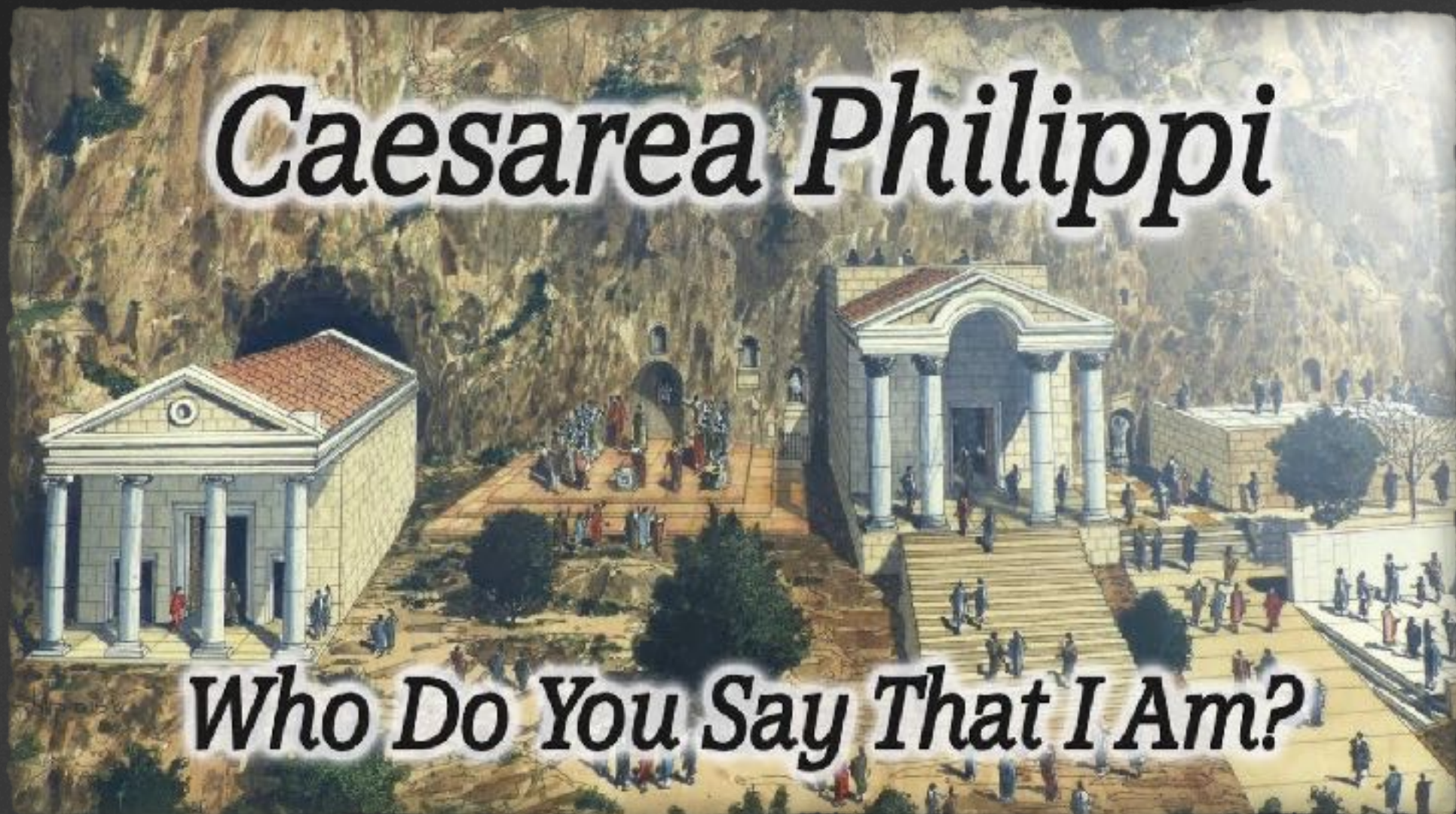
Matthew's 7 Spiritual Mountains 馬太福音7個屬靈的山

Matthew 16: Foundation of Revelation

馬太福音16章：啟示的基礎

One Central Kingdom Revelation Generating Three Subsequent Revealings

一個中心的國度啟示產生了三個後續的啟示



Matthew 17.1-8: From Revelation to Vision

馬太福音17:1-8 從啟示到異象

The Transfiguration brought three disciples into a heavenly vision of Christ in Glory

耶穌變像使三位門徒看見了基督在天上的榮耀



Transfiguration of Jesus 1747 Francesco Zuccarella

Matthew 17.9-27

From Mountaintop revelations and a vision of glory the disciples must learn to walk by Faith in the valley

**馬太福音17:9-27 從山頂的啟示和榮耀的異像中，
門徒必須學會在山谷中憑信心而行**

1. Matt. 17.9-13 The mystery of Elijah
太17: 9-13 以利亞的奧秘
2. Matt. 17.14-21 Valley of Tears
太17: 14-21 流淚谷
3. Matt. 17.22-23 Cross is Jesus' Destiny
太17: 22-23 十字架是耶穌的歸宿
4. Matt. 17.24-27 Temple Tax Miracle
太17: 24-27 殿稅的神蹟

Matt. 17.9-13 The mystery of Elijah

馬太福音17:9-13 以利亞的奧秘



Matt. 17.10 And His disciples asked Him, “Why then do the scribes say that Elijah must come first?”

太17:10 門徒問耶穌說：「文士為甚麼說以利亞必須先來？」

Jesus Exegetes Scripture 耶穌詮釋聖經

Matt. 17.12 *but I say to you that Elijah already came, and t*

to him what of Man is g

太17:12 只是人卻不認識這樣受他們

Matt. 17.13 *He had spok*

太17:13 門徒洗的約翰。



Coming of Elijah 以利亞的來臨

Lesson: Jesus' answer helped them understand that as the kingdom of the heavens is coming in there is a prophetic coming and then a final physical realization
教訓：耶穌的回答幫助他們明白，天國的來臨，首先是預言性的來臨，然後是最終的實體的成就

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of Elijah”

come (Rev. 11)

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(啟11章)

more than
new birth

的，而且是

藉著新生帶來屬靈的

c. Only the Messiah's sacrifice could conquer sin and death bringing in an eternal kingdom

只有彌賽亞的犧牲才能戰勝罪和死，帶來永恆的國度

Matt. 17.14-21 Valley of Tears

馬太福音 17:14-21 流淚谷



Raphael's
“Transfiguration”

拉斐爾的《登山變像》

The Kingdom Issue 國度的問題

Mark 9.23 *But Jesus said to him, “‘If You can? [!]’ All things are possible for the one who believes.”*

可9:23 耶穌對他說：「你若能信，在信的人，凡事都能。」

Mark 9.24 *Immediately the boy’s father cried out and said, “I do believe; help my unbelief!”*

可9:24 孩子的父親立時喊著說：「我信。但我信不足，求主幫助。」



Faith 信心

1. The man in desperation throws the responsibility upon Jesus’ mercy for help

那人在絕望中，將責任拋於耶穌的憐憫，以求幫助

2. Jesus ‘throws’ the responsibility right back at the father challenging his faith to believe

“*all things are possible*” with God

耶穌把責任’拋’回給父親，挑戰他的信心，讓他相信在神「*凡事都能*」

3. The desperate man humbly confesses his unbelief and throws himself completely upon Jesus to help quicken his faith

這個絕望的人謙卑地承認他的不信，並完全投身於耶穌，希望耶穌能幫助他重振信心

4. The man thus placed his little seed of faith in God through Jesus thereby making the man a co-worker in this miracle

這個人因此透過耶穌，把自己小小的信心種子種在神裡面，使他成了這個神蹟的同工

The Disciple's Issue 門徒們的問題

Matt. 17.19 *Then the disciples came to Jesus privately and said, "Why could we not drive it out?"*

太17:19 門徒暗暗的到耶穌跟前說：「我們為甚麼不能趕出那鬼呢？」

Matt. 17.20 *And He *said to them, "Because of the littleness of your faith; for truly I say to you, if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you.*

太17:20 耶穌說：「是因你們的信心小。我實在告訴你們，你們若有信心像一粒芥菜種，就是對這座山說：「你從這邊挪到那邊」，他也必挪去；並且你們沒有一件不能作的事了。」

Matt. 17.21 *["But this kind does not go out except by prayer and fasting."]*

太17:21 至於這一類的鬼，若不禱告禁食，他就不出來。

Mark 9.29 *And he said to them, "This kind cannot be driven out by anything but prayer."*

可9:29 耶穌說：「非用禱告，〔有古卷在此有禁食二字〕這一類的鬼，總不能出來。」

Extraordinary Faith 非凡的信心

**Faith is also the issue as the disciples admit their failure
門徒們承認失敗，問題也是在於信心**

1. Jesus again calls them 'little faithers' unready for this multi-pronged kingdom battle with the enemy

耶穌再次稱他們為「小信的人」，沒有準備好與敵人進行這場多層面的國度之戰

3. **"But this kind..."** - kingdom battles standing against a bulwark of satanic possession along with scribal teachings, generational unbelief, blaming secondary causes, past failures, and chronic physical sickness needs something more

「至於這一類的…」——國度之戰抵抗撒旦附身的堡壘，以及文士的教導、世代相傳的不信、歸咎於次要原因、過去的失敗和慢性身體疾病需要更強大的東西來對抗

The Kingdom Path of Faith

國度的信心之路

Matt. 17.21 [“But this kind does not go out except by prayer and fasting.”]
太17:21 至於這一類的鬼、若不禱告禁食、他就不出來。〔或作不能趕他出來〕

1. The disciples lacked “faith for this path” because they had not yet learned the “path for this faith”

門徒缺乏「為著這道路的信心」，因為他們還沒有學會「為著這信心的道路」

2. A life of prayer and communion prepares one for the unexpected kingdom challenges that come up

禱告與交通的生活能讓人準備好面對意想不到的國度挑戰

3. A life of fasting loosens the world’s grip enabling one to see beyond outward causation and then use the keys of the kingdom

禁食的生活可以鬆開世界的束縛，使人能看超越外在的因素，然後使用天國的鑰匙

3. Matt. 17.22-23 Cross is Jesus' Destiny

3. 馬太福音 17:22-23 十字架是耶穌的歸宿

Matt. 17.22 And while they were gathering together in Galilee, Jesus said to them, "The Son of Man is going to be delivered into the hands of men;

太17:22 他們還住在加利利的時候、耶穌對門徒說：「人子將要被交在人手裡；

Matt. 17.23 and they will kill Him, and He will be raised on the third day." And they were deeply grieved.

太17:23 他們要殺害他，第三日他要復活。」門徒就大大的憂愁。



Kingdom Destiny 國度的歸宿

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Stifling False Hopes 扼殺虛假的希望

1. Jesus adds to the details of his passion that someone will deliver him up to the hands of men
耶穌補充了他的受難細節，即有人將祂交到人的手中



Kingdom Destiny 國度的歸宿

Luke 9.43 *And they were all amazed at the greatness of God. But while everyone was marveling at all that He was doing, He said to His disciples,*

路9:43 眾人都詫異 神的大能。耶穌所作的一切事，眾人正希奇的時候，耶穌對門徒說：

Luke 9.44 *“Let these words sink into your ears; for the Son of Man is going to be delivered into the hands of men.”*

路9:44 「你們要把這些話存在耳中；因為人子將要被交在人手裡。」

Luke 9.45 *But they did not understand this statement, and it was concealed from them so that they would not perceive it; and they were afraid to ask Him about this statement.*

路9:45 他們不明白這話，意思乃是隱藏的，叫他們不能明白；他們也不敢問這話的意思。

Stifling False Hopes 扼殺虛假的希望

2. Here Luke gives us some context behind Jesus' words

路加在此向我們提供了耶穌話語的一些背景

a. Evidently the amazement of the crowds at the greatness of God in the valley breathed a new sense of optimism among the disciples

顯然，山谷中眾人對神的偉大感到驚奇，這為門徒們帶來了新的樂觀情緒

b. “Let these words sink into your ears” means Jesus felt they were still not embracing the cross and the ‘exodus’ they had heard on the mount

「你們要把這些話存在耳中」意味著耶穌覺得他們仍然沒有接受十字架和他們在山上聽到的「出去」的事

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Stifling False Hopes 扼殺虛假的希望

c. The mystery was indeed too great for the disciples to understand - in fact it was concealed from them for the moment

這個奧秘對門徒來說實在大到他們無法理解——事實上，當時這對他們是隱藏的

d. The disciples decided upon a don't ask don't tell policy fearing more grievous information might come
門徒決定採取「不問不說」的政策，擔心可能會有更嚴重的消息傳來

Kingdom Destiny 國度的歸宿

Stifling False Hopes 扼殺虛假的希望

Luke 9.43 And they were all amazed at the greatness of God. But while everyone was marveling at all that He was doing, He said to His disciples,

路9:43 眾人都詫異於祂所行的一切事，眾人的門徒說：

Luke 9.44 "Let them hear; for the Son of Man is delivered into the hands of men."

路9:44 「你們要把耳朵聽好，因為人子將要被交在人手中。」

Luke 9.45 But they did not understand this statement, and it was concealed from them so that they would not believe what He said. They were afraid to ask Him about this statement.

路9:45 他們不明白這話的意思，叫他們不能明白；他們也不敢問這話的意思。

Lesson 教訓：

Jesus prepares his disciples to "walk in the truth" neither deluded by optimistic dreams nor discouraged by fatalistic pessimism

耶穌預備祂的門徒們「按真理而行」，
既不被樂觀的夢想所迷惑，
也不被宿命論的悲觀主義所洩氣

need too great
understand - in
from them for

實在大到
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upon a don't
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4. Matt. 17.24-27 Temple Tax Miracle

4. 馬太福音 17:24-27 殿稅的神蹟

Matt. 17.27 "... go to the lake and throw out your line. Take the first fish you catch; open its mouth and you will find a four-drachma coin. Take it and give it to them for my tax and yours."

太17:27 「……你且往海邊去釣魚，把先釣上來的魚拿起來，開了他的口，必得一塊錢，可以拿去給他們，作你我的稅銀。」



The King's Character 王的性格

Matt. 17.24 *When they came to Capernaum, those who collected the two-drachma tax came to Peter and said, "Does your teacher not pay the two-drachma tax?"*

太17:24 到了迦百農，有收丁稅的人來見彼得說：「你們的先生不納丁稅麼？」

Matt. 17.25 *He *said, "Yes." And when he came into the house, Jesus spoke to him first, saying, "What do you think, Simon? From whom do the kings of the earth collect customs or poll-tax, from their sons or from strangers?"*

太17:25 彼得說：「納。」他進了屋子，耶穌先向他說：「西門，你的意思如何？世上的君王，向誰徵收關稅丁稅？是向自己的兒子呢？是向外人呢？」

Matt. 17.26 *When Peter said, "From strangers," Jesus said to him, "Then the sons are exempt."*

太17:26 彼得說：「是向外人。」耶穌說：「既然如此，兒子就可以免稅了。」

Impulsive Peter 衝動的彼得

Jesus teaches Peter about character and fellowship with the Son of Man
耶穌教導彼得關於品格以及與人子的交通

1. The Temple tax collectors came by Peter's house (where Jesus was staying) to gather the annual Temple tax

聖殿稅吏來到彼得的家（耶穌住在那裡），收取每年的殿稅

2. This tax was relatively small representing about one day's typical wages so limited funds was not the issue

這項稅收相對較小，大約相當於一天的普通工資，因此資金有限不是問題

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Impulsive Peter 衝動的彼得

3. Peter's answer seemed to be covering for Jesus protecting against any possible legal grounds of accusation 彼得的回答似乎是在為耶穌辯護，避免任何可能的法律指控

4. When Peter came back into the house Jesus spoke to him "first" about the matter indicating that Peter needed some correction for presuming to speak up for the Lord 當彼得回到屋裡時，耶穌「首先」向他講述了這件事，表明彼得需要一些糾正，因為他擅自代表主說話

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Fellowship Correction 糾正的交通

Peter learns submission and the Lord's forbearance when serving in fellowship (corporate) life
彼得在交通中服事（團體）生活，學習順服和主的忍耐

1. Jesus' little parable asks Peter a question with an obvious answer
real Q: "do you remember from the mount that I am the Messiah?"
A: "I am therefore exempt as a Son from the taxes for my Father's House"

耶穌用個小比喻向彼得提出了一個問題，而答案顯而易見。問：「你從山上記得我是彌賽亞嗎？」答：「因此，作為兒子，我從父家的稅收中豁免」

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Matt. 17.27 *"However, so that we do not offend them, go to the sea and throw in a hook, and take the first fish that comes up; and when you open its mouth, you will find a shekel. Take that and give it to them for you and Me."*

太17:27 「但恐怕觸犯他們，你且往海邊去釣魚，把先釣上來的魚拿起來，開了他的口，必得一塊錢，可以拿去給他們，作你我的稅銀。」

Fellowship Correction 糾正的交通

2. Lesson: do not speak in the Lord's Name without hearing the Lord first

教訓：不要在未聽見主之前，就奉主的名說話

3. Solution: in order not to put a stumbling block in the way of dutiful religious outsiders let us deny our 'rights' and pay the tax both **"for you and me"**

解決方案：為了不絆倒盡職盡責的宗教局外人，讓我們放棄我們的「權利」，並「為你我」繳納稅款

The King Rules 王掌權

Matt. 17:27 *“However, so that we do not offend them, go to the sea and throw in a hook, and take the first fish that comes up; and when you open its mouth, you will find a shekel. Take that and give it to them for you and Me.”*

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‘Private’ Fellowship Miracle 「私下」交通的神蹟

1. This is a unique miracle because the Lord seemingly provided money for himself as well as for Peter - but this was really for Peter’s private encouragement

這是一個獨特的神蹟，因為主似乎為自己和彼得提供了金錢——但這實際上是為了彼得的私人鼓勵

2. Though this miracle would only remain a secret between them it formed a deeper bond as Peter learned the perfect timing and provision of Jehovah Jireh

雖然這個奇蹟只是他們之間的一個秘密，但當彼得了解到耶和華以勒的完美時機和供應時，他們之間的聯繫就更加深厚了。

The King Rules 王掌權

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‘Private’ Fellowship Miracle 「私下」交通的神蹟

3. The Lord required Peter to fix the problem but by doing something he was equipped to do -
主要求彼得解決這個問題，但所做的，是他的能力已經裝備的

4. The miracle occurred because of the Son of Man’s union with His unseen Father Whose omniscience; omnipresence; omnipotence produced this ‘secret’ miracle all veiled as coincidence and perfect timing

這奇蹟的發生是因為人子與祂看不見的父的聯合；祂的無所不知；無所不在；無所不能創造了這個「秘密」奇蹟，雖然表面上是巧合和恰好的時機

The King Rules 王掌權

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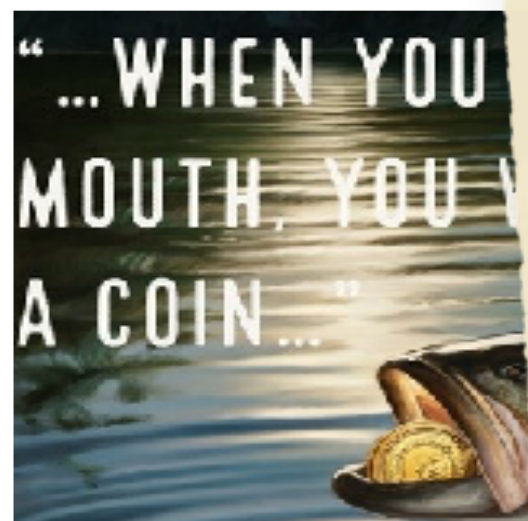
‘Private’ Fellowship Miracle 「私下」交通的神蹟

5. Peter learned the great forbearance and mercy of the Lord who stands behind those who care to keep His good name
彼得學習了主的偉大忍耐和憐憫，祂支持那些關心維護祂美名的人

The King Rules 王掌權

Matt. 17:27 *“However, so that we do not offend them, go to the sea and throw in a hook, and take the first fish that comes up; and when you open its mouth, you will find a shekel. Take that and give it to them for you and Me.”*

太17:27 「但恐怕觸犯他
魚，把先釣上來的魚拿
得一塊錢，可以拿去給
銀。」



「…開了他的口，必得一塊錢…」
馬太福音17:27 MATTHEW 17:27

‘Private’ Fellowship Miracle 「私下」交通的神蹟

Lesson 教訓:

The Lord's miracles often come back upon
the one who selflessly serves and stands by
another in fellowship

主的神蹟常臨到那些無私地服事他人、
並在交通中扶持他人的人

馬太福音

The Gospel of Matthew

Chapter 18: Kingdom Greatness

第18章：在國度裡最大的

Matthew 16-25 records the last six months of Jesus Ministry

馬太福音 16-25 章記載了耶穌職事的最後六個月

1. Matthew 18 - Nature of Kingdom Greatness

馬太福音18章 —— 國度偉大的本質

2. Matthew 19-20 - Nine events further revealing the upside down nature of the Kingdom

馬太福音19-20章 —— 九個事件進一步揭示了國度的顛倒本質



Matthew 18: Fourth Pericope

馬太福音18章：第四個短篇

#1 Matt. 5-7: Sermon on Mt;

(一) 馬太5-7章：山上的教訓

#2 Matt.10 Discipleship;

(二) 馬太10章：門徒訓練

#3 Matt.13: Kingdom Parables

(三) 馬太13章：國度的比喻

#4 Matt 18: Jesus again turns the disciple's Kingdom perspective 'upside down' from greatness to 'little ones'

(四) 馬太18章：耶穌再次將門徒對國度的看法「顛倒過來」，從偉大變成「微小的人」



Matthew 18 Nature of the Kingdom

馬太福音18章—國度的本質

1. Matt. 18:1-6 Question of Greatness in the Kingdom:
come as little children

太18: 1-6 關於國度中誰為大的問題：像小孩子一樣來

2. Matt. 18:7-14 Kingdom “Woes” upon those who cause ‘little ones’
to stumble

太18: 7-14 國度的「禍」臨到那些讓「小子」跌倒的人身上

3. Matt. 18:15-20 Church Discipline (binding) and Restoring
(loosing) must be in agreement with the King’s
Authority in Heaven

太18: 15-20 教會紀律（捆綁）和恢復（釋放）必須和天上君王的
權柄是一致的

3. Matt. 18:21-35 Kingdom Mercy only Triumphs over Judgment by
Forgiveness

太18: 21-35 國度的憐憫唯有寬恕才能戰勝審判

1. Matt. 18:1-6

Question of Greatness in the Kingdom

(一) 馬太福音18:1-6 關於國度中誰為大的問題



Matt. 18.3 “Truly I say to you, unless you turn and become like children, you will not enter the kingdom of heaven.

太18:3 說：「我實在告訴你們，你們若不回轉，變成小孩子的樣式，斷不得進天國。」

The Occasion 場合

Matt. 18.1 *At that time the disciples came to Jesus and said, "Who then is greatest in the kingdom of heaven?"*

太18:1 當時，門徒進前來，問耶穌說：「天國裡誰是最大的？」

Mark 9.33 *They came to Capernaum; and when He was in the house, He began to question them, "What were you discussing on the way?"*

可9:33 他們來到迦百農，耶穌在屋裡問門徒說：「你們在路上議論的是甚麼？」

Mark 9.34 *But they kept silent, for on the way they had discussed with one another which of them was the greatest.*

可9:34 門徒不作聲，因為他們在路上彼此爭論誰為大。

Disciples Arguing over "Who is the Greatest" 門徒爭論「誰最大」

4 recent events which may have raised this question among the disciples

最近發生的 4 件事可能在門徒中引發了這個問題

1. perhaps Jesus' mention of the church (synagog/assembly) raised practical organizational questions
也許耶穌提到的教會（猶太會堂/集會）提出了實際的組織問題

The Occasion 場合

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Luke 9.46 *An argument started among them as to which of them might be the greatest.*

路9:46 門徒中間起了議論，誰將為大。

Luke 9.47 *But Jesus, knowing what they were thinking in their heart, took a child and stood him by His side,*

路9:47 耶穌看出他們心中的議論，就領一個小孩子來，叫他站在自己旁邊

Disciples Arguing over “Who is the Greatest” 門徒爭論「誰最大」

2. Jesus' prediction of his death in Jerusalem may have caused the disciples to discuss who might become Jesus' successor
耶穌預言祂在耶路撒冷的死，這可能促使門徒討論誰可以成為耶穌的繼承人
3. Peter being given the keys may have caused pride or jealousy
彼得被授予鑰匙可能引起了驕傲或嫉妒
4. The three being chosen for the intimate mountain top experience may have been seen as some hierarchy being set in place
三位被選中參與親密的山上經歷，或許被視為建立了某種等級制度

Kingdom Question 國度的問題

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"Who is the Greatest?" 「誰是最大的？」

1. Jesus discerned from their argument that the disciples were still slow to grasp the true nature of His 'upside down kingdom'
耶穌從他們的議論中看出，門徒們仍然沒有領悟祂的「顛倒的國度」的真正本質

2. In **Mk.9** Jesus' question reveals his redemptive wisdom:

在**馬可福音第9章**中，耶穌的問題揭示了祂救贖的智慧：

a. Question first correcting the disciples who fell strangely silent with shame

問題首先糾正了門徒，他們因羞愧而異常地沉默了

b. And then revealing again another kingdom mystery to the hearts of 'babes'
然後再次向「嬰兒」的心揭示另一個國度的奧秘

Kingdom Question 國度的問題

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"Who is the Greatest?" 「誰是最大的？」

3. This "turning" to become a child is an example of what the cross means in terms of both entering and serving in the Kingdom

這種「回轉」變成小孩子的樣式，反應出十字架的意義，關乎進入國度和在國度裡服事的事

a. "Who is the greatest?" is the wrong question in the kingdom

「誰是最大的？」是國度裡錯誤的問題

b. "How can I decrease so that my Great King might increase?" is the right question

「我如何衰微，以使我偉大的王能興旺？」是正確的問題

Kingdom Question 國度的問題

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"Who is the Greatest?" 「誰是最大的？」

c. If they had truly understood what they had seen on the Mount they would never have asked "who is the greatest in the kingdom?"

如果他們真正明白了他們在山上所看到的一切，他們就絕不會問「誰是國度裡最大的？」

Kingdom Lesson 國度的功課

Matt. 18.2 *And He called a child to Himself and set him before them,*

太18:2 耶穌便叫一個小孩子來，使他站在他們當中，

Matt. 18.3 *and said, "Truly I say to you, unless you are converted and become like children, you will not enter the kingdom of heaven.*

太18:3 說：「我實在告訴你們，你們若不回轉，變成小孩子的樣式，斷不得進天國。」



Kingdom Greatness 國度中的偉大

1. Matt.18.3 begins with “**Amen I say to you**” which always signals a very important truth is about to be revealed

馬太福音 18:3 以「我實在告訴你們」開頭，這總是預示著一個非常重要的真理即將被揭示

2. The word “**converted**” here is not the word used to mean salvation but here means “to turn” from your own self importance to humble childlikeness

這裡的「回轉」一詞不是指救贖，而是指從你的自我重要性「轉變」成謙卑的像孩子一樣

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Matt. 18.4 *"Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven.*

太18:4 「所以凡自己謙卑像這小孩子的，他在天國裡就是最大的。」

Matt. 18.5 *"And whoever receives one such child in My name receives Me;*

太18:5 「凡為我的名，接待一個像這小孩子的，就是接待我；

Kingdom Greatness 國度中的偉大

3. Jesus '**called**' a child to himself and the child came without hesitation: this child-like trust was the main point of this metaphor in Matthew's gospel

耶穌「**叫**」一個孩子到祂身邊，孩子毫不猶豫地來：這種孩子般的信任是馬太福音中這個隱喻的重點

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Kingdom Greatness 國度中的偉大

a. Many interpret a child's greatness as having traits such as humility, innocence, faith, simplicity, helplessness

許多人分析孩子的偉大之處在於擁有謙遜、天真、信心、單純、無助等特質

b. But Jesus is teaching that greatness is in the simple believer that hears and comes immediately to the One who calls

但耶穌教導說，那些聽見並立即來到呼喚者面前的單純信徒即是偉大的

Kingdom Lesson 國度的功課

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Mark 9.35 *Sitting down, He called the twelve and *said to them, “If anyone wants to be first, he shall be last of all and servant of all.”*

可9:35 耶穌坐下、叫十二個門徒來、說、若有人願意作首先的、他必作眾人末後的、作眾人的用人。

Mark 9.37 *“Whoever receives one child like this in My name receives Me; and whoever receives Me does not receive Me, but Him who sent Me.”*

可9:37 凡為我名，接待一個像這小孩子的就是接待我；凡接待我的，不是接待我，乃是接待那差我來的。

Three Kingdom Angles 三個國度裡的天使

1. **Matthew** from the **Father's POV** sees greatness when anyone who hears the call immediately comes with a child's **humble dependence** to His Son

馬太從天父的角度看到，當任何聽到呼召的人立即像孩子一樣謙卑地依靠祂的兒子時，這是最大的。

Kingdom Lesson 國度的功課

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Three Kingdom Angles 三個國度裡的天使

2. **Mark: last is first-** from a **Master's POV** greatness is when a **servant** humbly receives little ones **“in my name”** setting aside his own interests to do that which pleases his Master

馬可福音：在後的要在前——
從主人的角度來看，當一個僕人謙卑地「為我的名義」接待小子時，他放棄了自己的利益，去做讓主人喜悅的事，這就是最大的

Kingdom Lesson 國度的功課

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Luke 9.48 *and said to them, "Whoever receives this child in My name receives Me, and whoever receives Me receives Him who sent Me; for the one who is least among all of you, this is the one who is great."*

路9:48 對他們說:「凡為我名接待這小孩子的,就是接待我,凡接待我的,就是接待那差我來的,你們中間最小的、他便為大。」

Three Kingdom Angles 三個國度裡的天使

3. **Luke: least is greatest-** from the **servant's POV** he's learned that the way up in the kingdom is down and is therefore **willing to take the least place** by receiving and caring for helpless/unimportant little ones

路加:最小的就是最大的——
從僕人的角度來看,他學到了在天國裡向上的路是向下的,因此藉著接納及照顧無助的/不重要的小子,就是願意接受最小的位置

Seeing the Kingdom of the Heavens

看見天國

1. Jesus changed the disciple's Kingdom Question from one of Position or Authority to one of Humility and Service

耶穌將門徒對國度的問題從地位或權柄的，改為謙卑和服事

2. Kingdom vision sees the King's Heart

國度的異象看見了王的心

- a. The lowly Jesus was humbly accepting His cross with its approaching suffering and had called his disciples to deny themselves as well
卑微的耶穌謙卑地接受了祂的十字架和即將來臨的苦難，並呼籲祂的門徒們也要捨己
- b. But the disciples only latched on to the coming glory of His kingdom and just where they would fit in (though Jesus had made only a single reference to it)
但門徒只專注於祂王國即將到來的榮耀，以及他們自己的定位（儘管耶穌只提到過一次）

Seeing the Kingdom of the Heavens

看見天國

3. Greatness in the Kingdom was defined by Jesus' own humility, love and service and not at present His authority and glory

國度的偉大是由耶穌自己的謙卑、愛和服事來定義的，而不是當下祂的權威和榮耀

a. Rewarded: kingdom servants sense their own 'littleness' before the Father and therefore receive and love other 'little ones'

獲得獎賞：國度的僕人意識到自己在天父面前是「渺小的」，因此接納和愛其他「渺小的人」

b. Warned: kingdom servants who belittle the 'little ones' or cause their faith to stumble will face certain judgment by the King

警告：國度的僕人若輕視『小子們』或使他們的信心被絆倒，必受王的審判

2. Matt. 18:7-14 Kingdom “Woes” upon those who cause ‘little ones’ to stumble

(二) 馬太福音18:7-14

國度的「禍」臨到那些使「小子們」絆倒的人

凡使這信我的一個小子
跌倒的，倒不如
把大磨石
拴在這人的頸項上，
沉在深海裡。

馬太福音 18:6



*If anyone causes one
of these little one,
those who believe in me,
to stumble, it would be
better for them to have
a large millstone hung
around their neck and to
be drowned in the depths
of the sea.*

Matthew 18:6

Matt. 18.7 “Woe to the world because of its stumbling blocks! For it is inevitable that stumbling blocks come; but woe to that man through whom the stumbling block comes!”
太18:7 這世界有禍了，因為將人絆倒！絆倒人的事是免不了的，但那絆倒人的有禍了。

Kingdom Warning 國度的警告

Matt. 18.5 *“And whoever receives one such child in My name receives Me;*

太18:5 「凡為我的名，接待一個像這小孩子的，就是接待我；

Matt. 18.6 *but whoever causes one of these little ones who believe in Me to stumble, it would be better for him to have a heavy millstone hung around his neck, and to be drowned in the depth of the sea.*

太18:6 凡使這信我的一個小子跌倒的，倒不如把大磨石拴在這人的頸項上，沉在深海裡。

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太18:7 這世界有禍了，因為將人絆倒！絆倒人的事是免不了的，但那絆倒人的有禍了。

Kingdom Weal or Woe 國度的福或禍

1. Jesus now changes the focus from becoming a child of the kingdom to serving the ‘little ones’ in My Name

耶穌現在將焦點從成為天國的孩子轉變為奉我的名服事「小子」

2. Jesus gives two warnings for those who stumble the faith of any ‘little ones’ (little ones is now expanded to include all new Christians)

耶穌對那些使任何「小子們」的信心被絆倒的人提出了兩個警告(小子們現在擴大到包括了所有新的基督徒)

Kingdom Warning 國度的警告

Matt. 18.5 *“And whoever receives one such child in My name receives Me;*

太18:5 「凡為我的名，接待一個像這小孩子的，就是接待我；

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Kingdom Weal or Woe 國度的福或禍

a. **Inside the kingdom:** kingdom servants whose lives stumble young believers will suffer great loss and kingdom judgment

在國度裡：國度的僕人的生命絆倒了年輕的信徒將遭受巨大的損失和國度的審判

b. **Outside the kingdom:** there is a curse and “Woe” upon this world for eventually causing ‘little ones’ to stumble and the ‘Woe’ falls specifically upon whoever caused the stumbling

在國度外：有詛咒和「禍」在這世上至終造成「小子們」跌倒，而「禍」特別臨到任何使人跌倒的人

Rom.14-15 gives examples of stumbling newer believers

羅馬書14-15章給了絆倒初信的聖徒的例子

1. Stumbling a believer is when their faith or conscience is violated:

當信徒的信仰或良知被侵犯時，信徒就會跌倒：

- a. The new believer often has scruples from their religious background or family training: eating or drinking restrictions, sabbath rules, holy days, ways of worship, things considered clean and unclean and those with whom one can associate

新信徒常常會因為自己的宗教背景或家庭教導而有所顧忌：飲食限制、安息日的規則、聖日、敬拜方式、被視為潔淨和不潔淨的事物以及可以交往的人

- b. Paul says such believers are “weak in faith” because their conscience has not yet been renewed and freed by living faith

保羅說這樣的信徒「信心軟弱」，因為他們的良心還沒有被活潑的信心更新和得自由

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2. Judging such a believer is wrong and we must accept them where they're at (Rom. 14.1 Now accept the one who is weak in faith, but not for the purpose of passing judgment on his opinions.)

評斷這樣的信徒是錯誤的，我們必須接受他們的現狀（羅馬書 14.1 信心軟弱的，你們要接納，但不要辯論所疑惑的事。）

a. We put a stumbling block before others when we use our 'freedom' to violate their conscience

當我們利用我們的「自由」來侵犯他人的良心時，我們其實是在為他人設定絆腳石

b. We put a stumbling block before others when we encourage them to override their conscience and therefore 'sin' Rom.14.23

當我們鼓勵別人超越良心而「犯罪」時，其實是在為別人設絆腳石。
(羅14:23)

Rom.14-15 gives examples of stumbling newer believers

羅馬書14-15章給了絆倒初信的聖徒的例子

3. In love do not eat or drink around a brother if it offends them because love demands accepting each other and these secondary matters are not central to the Kingdom Rom.14.17

在愛中，不要在兄弟周圍吃喝，如果這會冒犯他們，因為愛要求互相接納，而這些次要的事不是國度中心的事（羅馬書 14.17）

Romans 14:13

Therefore let us not pass judgment on one another any longer, but rather decide never to PUT A STUMBLING BLOCK or hindrance in the way of a brother.

羅馬書14:13

所以我們不可再彼此論斷，寧可定意誰也不給弟兄放下絆腳跌人之物。